

Christian Courier

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Say it again, Cockburn

Irene Bom

TORONTO — "It wasn't their kind of music," says a Bowmanville Christian high school teacher about the reaction of her Grade 11 English students to her unit on Bruce Cockburn lyrics.

In fact, students at Durham Christian High School only started humming along at the end of the unit when Bernice Baker played Cockburn's song "Waiting for a Miracle" — because they recognized it as sung by a more recent group, the Bare Naked Ladies.

But a personal meeting with Bruce Cockburn before his recent concert at Massey Hall in Toronto gave a final punch to the unit and convinced the students that the folk-rocker from the 1960s was still with it.

Students hung around during the sound check before the concert. After Cockburn ran through several numbers he gave the students a chance to ask questions.

Cockburn said he is not associated with Christian contemporary music (CCM) because he was already well-known as a secular artist before he was converted and began changing his tune. But he added that he's relieved that he's on his own because other singers report that the CCM market is restrictive.

Between autographs and camera flashes, Cockburn shared how he became a musician and what influences his writing.

"I think he's brilliant," says Baker, who designed the five-week unit on Cockburn's lyrics. Students studied the poetic value of the lyrics. They also fit his material into the context of 20th-century modernism and examined how his faith affects his view of the modern world.

"A lot of songwriters are cliché. Cockburn is a master at imagery — at saying a lot in a few words. And that's a great way to teach kids," she adds.



Grade 11 students from Durham Christian High in Bowmanville, Ont., crowd around Bruce Cockburn before his Massey Hall concert.

Book launch marks 20 years of justice work

But apathy of pewsitters makes for a hard sell

John Pater

EDMONTON — There are not many signs that the majority of people who sit in the pews of the churches are interested in struggling for social justice.

That strong indictment of Canadian believers comes from those Christians who have been involved in the movement for social justice. The opinion comes from a newly released book which traces the 20-year history of interchurch coalitions in Canada.

At a book launch in Edmonton this month, one of the authors broadened the indictment to include Canadian society in general. "We live in a society where it's increasingly difficult to even say the words 'social justice,' or to be able to speak out for social justice," said Bob McKeon, a Catholic social justice activist. "That makes the gospel rootedness and prophetic witness of these coalitions even more crucial," he added.

The coalitions under discussion are interchurch groups like the Inter-Church Committee for

Refugees (ICCR). That particular group attempts to advance the cause of refugees around the world, and advocates on their behalf before governments at home and abroad.

Some heard the call

Groups like that are being celebrated in a new book called *Coalitions for Justice*. It calls the coalitions "concrete expressions of God's grace in our history." High praise for work that has largely been done at the periphery of the churches in Canada for the last 20 years.

Mainline Protestant churches,

the Catholic Church, a few evangelical churches, and the Christian Reformed Church have all been involved to some extent in these groups.

The coalitions arose in the mid-1970s to tackle specific issues and causes — refugees, human rights, injustice in the developing world, the arms race, poverty in Canada and aboriginal concerns. The groups took on names like Project Ploughshares, the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) and the Aboriginal Rights Coalition (ARC).

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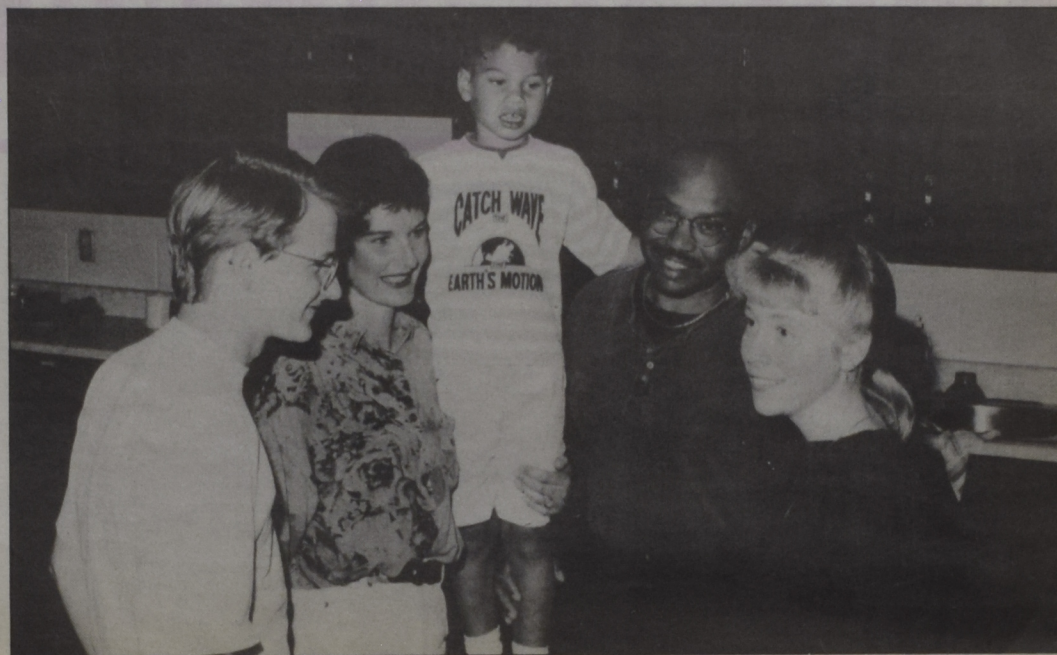
Chatham school hosts interim on racial unity

Students admit to prejudice in city of former slaves

Justin Sybenga

CHATHAM, Ont. — When Chatham Christian High School (CCHS) students attending a two-day interim on racial reconciliation in Chatham, Ont., were asked if they were prejudiced, only a sprinkling of students raised their hands. But by the time the interim was over they had re-evaluated their attitudes.

The interim was held during Education Week in May to educate and expose CCHS's (white) students to those racially different from themselves. Students made contact with the black community in Chatham



Fran and Brad Robinson shared part of their story with students From l. to r.: David Sennema, Fran, Ryan, Brad and Marsha Devries.

and the nearby native community on Walpole Island.

Bonny Buckshot and Nebeesh Shognosh, two native students from Wallaceburg District Christian Secondary School, told students and staff that the transition from the elementary school on the island

to a public high school off the island was "culture shock."

They overcame stares and racial slurs by becoming involved and speaking out. Both talked of "becoming something," and of their plans for college next year.

A fragile community

Buckshot spoke of her cousin, who dropped out of high school. "He could draw anything," she said. "He could have been a designer or a graphic technician for Disney." Sadly, Buckshot and Shognosh are the exceptions. Only six of the 40 students from Walpole Island who started Grade 9 with Buckshot and Shognosh are graduating this year.

After the morning workshop, Chatham Christian High students took the 40-minute bus ride to Walpole Island. At the Walpole Island Heritage Centre, they saw a slide presentation and learned that the people on Walpole Island are concerned about chemical spills in the St. Clair River.

Several of the slides were pictures of endangered plants and wildlife found on Walpole Island. Nine plants on the island are found nowhere else in Canada.

Underground past

The second day of the interim

focused on the black community which has played an important role in Chatham. Gwen Robinson, a local black historian, told students that at one point about 40 per cent of Chatham's citizens were black people. They held prominent positions as fire chiefs, teachers, aldermen, newspaper editors and as businesspeople.

In the early days, much of the black community in Chatham was made up of former slaves in the American South who had escaped via the Underground Railroad. In turn, they helped many other slaves to freedom.

Today only five per cent of Chatham's population is black. After the Civil War, much of Chatham's black community returned to the United States to be united with relatives.

Gwen Robinson's son, Brad, also spoke to the Chatham students. He told of the racism he experienced growing up in the town they share. He told of how his interracial marriage has been looked down upon. In the Christian community, too, he has felt the effects of racism, he said.

Tolerance not enough

It was Yvonne Seinen, program director at the Black Arts and Cultural Center in Kalamazoo, Mich., who pointedly asked students to reassess

their prejudices. She defined prejudice as "a pre-judgment without knowing all the facts."

She went on to say that she was prejudiced against chitlins (an ethnic food made by her mother). She disliked them, she had heard stories of them. She had smelled them. But she had never tried them.


After her explanation, when she asked a second time if any of the students were prejudiced, be it against foods, activities, places or people, everyone raised his or her hand.

Later in her presentation, Seinen distinguished between tolerance and acceptance of differences. Too often "tolerance" means: "Red and yellow, black and white, they are precious in his sight — as long as you don't marry them or be friends with them," asserted Seinen. She suggested that tolerance just wasn't good enough.

She challenged the students to be accepting, accepting enough to create meaningful relationships with people different from them. She finished by saying, "If we never go beyond what we are comfortable with, we limit ourselves."

Justin Sybenga is a Grade 11 student at Chatham Christian High School in Chatham, Ont.

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News

Van Eek confirms gap between justice work and pew

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"The very formation of [these coalitions] came about because someone in the churches heard the call from the oppressed to get involved" writes one of the book's 24 contributors.

The Christian Reformed

Churches in Canada also heard the call and through the Council of CRCs in Canada has been actively involved in three of the coalitions: the ones on refugees, human rights and aboriginal rights. "We are called not only to compassion, but to action," the council stated three years

ago, in a document called the General Principles to Guide Christian Reformed Participation in Canadian Ecumenical Task Forces.

The document further challenges both activists and those in the pew: "We, who live by the grace of God, may not be

indifferent to the suffering of others... Involvement is an inescapable implication of Christian commitment."

A reason for co-operation

And so, since the early 1980s, Christian Reformed representatives found themselves allied with other Christians on several fronts to try to right injustices and speak for the voiceless. The CCRCC also pays its part in funding three groups; \$15,000 is the council's contribution for this year.

Rev. Arie VanEek, executive secretary of the CCRCC, says "for some churches, the coalitions are the sole instrument for expressing social concerns and responding to injustice." For others, he says, like the Catholics and even the CRC, they do their own social justice work in addition to being involved in the coalitions.

For the CRC that includes the work of CRWRC, the diaconates and the Indian ministries in Canada.

But VanEek agrees with a point made several times in the book that there's still a gap between the work of social justice ministries and the majority of people in the churches. Could that be because, as one of the writers puts it, the coalitions "have tried to be true first to those with whom they have stood in solidarity rather than to [the churches]"?

Coalitions for Justice records and reflects on the solidarity of these interchurch groups. That solidarity sends a pointed message not only to the world, but to the majority of people in the churches as well.

The coalitions "are in a position of being prophets within the churches," says another of the book's authors, "a position that for the most part places them on the periphery, always having to prove themselves."

Coalitions for Justice is edited by Christopher Lind and Joe Mihevc and is published by Novalis.

Christian Labour boss says Alberta unions cause their own low morale

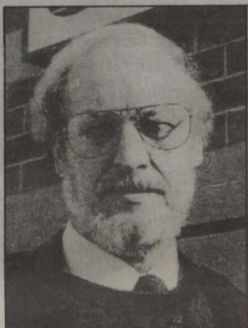
Bert Witvoet

EDMONTON — "The signs are everywhere that Alberta's union movement is coming unglued," says a news story in *Western Report* as it quotes labor historian Alwin Finkel. "The labor movement feels as though it is powerless. There is a great deal of fatalism," adds Finkel.

Attendance at labor meetings is low in a province where only 15 per cent of the labor force is unionized, compared to the national average of 36 per cent. The Alberta Federation of Labour — the umbrella organization for most of Alberta's public and private sector workers — admits it is broke.

Unions blame the Klein government for cutting the public sector workforce for their difficulties. The year 1994 will see more membership losses, unions predict.

In the meantime union leaders have not been able to stop their members from accepting wage cuts.



Co Vanderlaan

Fat cat approach backfires

The article in the *Western Report* quotes Co Vanderlaan of the growing Christian Labour Association of Canada as saying that unions have themselves to blame. A preoccupation with non-wage issues such as environmental causes and

spousal benefits for gays have alienated union members, says Vanderlaan.

Vanderlaan is critical of the way union leaders grew too rich and complacent during the fat years. The ordinary worker is much more in tune with the times than union bosses are, he claims.

According to Vanderlaan, private workers are "increasingly fed up with their public sector cousins for whining over a five per cent wage cut. In the past private workers have had to take wage cuts of up to 30 per cent.

Vanderlaan believes that his province is more enlightened about the seriousness of the recession than other provinces, where thousands of workers will still protest government cuts, which are minor compared to those initiated by the Klein government, says *Western Report*.

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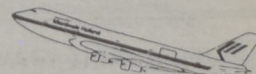
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Editorial

Why the NDP ran out of time and support

It's Thursday evening, June 9, an hour after Bill 167 was defeated in the Ontario legislature. Bill 167 was to have given same-sex couples the same rights as heterosexual couples, including the right to adopt children.

The New Democratic Party, sensing that it could not win the vote at the second reading, quickly promised it would introduce amendments afterwards that were designed to meet the objections of opponents of the bill: they would drop the adoption clause and they would not change the definition of spouse if legislators would hold their noses and pass the bill. But the legislators did not buy it and the government lost with a nine-vote margin.

Had the government stuck to its guns it would have lost, too, but with its honor intact. Now it lost both the vote and the respect of many supporters of the bill.

Two things characterized the Ontario NDP government's move to introduce Bill 167: haste and revolutionary fervor. Without holding any public hearings, this government

was trying to rush Bill 167 through parliament.

The government said the bill was about equal rights and equal benefits. If the fight was about discrimination, why not simply pass laws that forbid discrimination? Why use this opportunity to change the definition of marital status and spouse? Did Nelson Mandela change the definition of humanity to end apartheid?

It was quite clear all along that the gay lobby, which seemed to have a strong hold on the core of the NDP party, was after much more. It wanted to wipe out all cultural patterns that assume that marriage is a union between a man and a woman and that children ought to be nurtured in a home that is led by a father and a mother. In Ontario alone 55 laws would have been amended had the bill passed.

Outrunning the rolling stone

Sometimes it helps to pull back a bit and ask oneself what is really going on here. A reading of the book of Revelation may help. In fact, in Revelation 12: 12 we may find a reason for this haste and this revolutionary fervor. The earth and the sea are being warned that the devil has come down and that "he is filled with fury, because he knows that his time is short."

Did Nelson Mandela change the definition of humanity to end apartheid?

Satan is not a happy camper. He is panicking because he's running out of time.

You could even apply that to Bob Rae's NDP government. It's running out of time, too. Everybody expects the government to fall before the year is over. But that's speaking only at the surface level of politics. Behind this surface of social activism lies the deeper world of spiritual forces.

The truth is that Satan is being squeezed by the constraints of time. The Kingdom of Christ is coming nearer and nearer, like a rolling stone. The closer the stone gets, the more agitated Satan becomes. We can expect some very frantic moves on his part.

Not a question of demonization

Maybe you think we're overdramatizing this development in our society. Come on now, you say, this thing is only about equal rights and treating all cohabiting arrangements as marriages. Why should a family led by a heterosexual couple be endangered by that?

Aren't you demonizing the NDP and the gay movement with this kind of talk?

Not really. To see Satan at work in history does not mean that we identify as devils the people he uses. We're not following in George Bush's footsteps when he demonized Saddam Hussein. When Christ did not approve of what Peter said to him, he rebuked Satan. Whenever anyone of us allows evil a foothold, we make Satan, rather than the kingdom of God, visible.

What the NDP and the gay movement were trying to do is evil. It fits perfectly into the frantic program of a running-out-of-time Satan. This whole political drama is not about equal rights and benefits. This is an attack on the creation pattern established by God when he created humankind in his own image as male and female. The union of man and woman is what God blessed and told to be fruitful. And it is this blessing that Satan wants to take away.

To recognize that is not dramatic overkill.

BW

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Part of the stream

The editor of this paper did what many other Christians in Ontario have done in the past weeks: he sent a letter to Attorney General Marion Boyd and to other MPPs. Since the letter was written under the auspices of *Christian Courier*, we thought we would share the text of his letter with our readers.

Dear Ms. Boyd:

I am asking you to please withdraw Bill 167. Social benefits to other than heterosexual couples may or may not be justified. But, in the process of doing justice, please don't do another injustice to all of society by rewriting the definition of "marital status" and "spouse" and thus harm the family.

This society and this civilization needs good, loving, healthy and committed families led by a father and a mother. Children need a balanced upbringing with models from both genders. It has been that way for centuries. Bill 167 is both anti-historical and anti-normative.

In the midst of all kinds of ideological struggles it sometimes helps to use one's common sense. One can achieve that by getting in touch with nature and by looking at the animal world. Nowhere has it ever been recorded that a same-sex pair of robins built a nest and raised a brood. Nowhere in the animal world is the species propagated by any other means than heterosexual coupling. Bill 167 is anti-nature.

Furthermore, we will find that the holy canons of all major world religions support the sanctity of heterosexual marriages. My own Christian faith certainly speaks out against a homosexual lifestyle. Bill 167 is also anti-spiritual.

As a committed Christian and as editor of a Christian publication, I ask you to please withdraw Bill 167. May God give you insight in your deliberations.

Bert Witvoet, Editor

Family/Letters

Don't tell my dad you read it here, OK?

"Oh, Marian — it's you. I was going to call you."

Mom answered the phone like a kid caught with a hand in the cookie jar.

"Dad's in the hospital," she blurted.

My dad in the hospital? I couldn't believe that. He rarely came down with anything more serious than a cold.

"He's in for tests. His blood count is very low. It could be anything. Of course you try not to think the worst."

Mom had been putting off calling my brothers and me until the test results came back. No use letting us worry.

An unexpected blow

By the end of the week we knew the worst. Dad had cancer; it was in his intestines. The doctors planned to operate on the following Tuesday.

I never prayed so much for my dad in all my life. My whole church prayed for my dad. That's when I realized how much I respected and loved him and how little I let him know that.

What if he died and I hadn't gotten a chance to say thank you for my childhood? How do I say thank you for discipline I didn't want at the time?

Thank you, Dad, for curbing my mouthy attitude, and thank you for refusing to let me go to the dance hall with my friends, even though I acted as though you were totally unreasonable.

Thank you, Dad, for childhood Sunday walks in the woods, and for knowing all about trilliums and jack-in-the-pulpits and poison ivy and skunk cabbage.

Thank you for taking the family to the library every week, and for reading.

Thanks for loving Mom so much.

And thanks for telling me that a person can pray all the time even while he or she is working. Thanks for always going to church and for not working on Sundays.

'Plain common sense'

I've never met anyone with more plain common sense than my dad. He's a good listener and knows about things. He especially knows about plants and about people. But if you ever want some advice from him, you'll have to ask because he seldom just gives it. He's smart that way.

Well, my 70-year-old dad who has rarely been sick a day in his life came

through the operation very well. The surgeon cut out a piece in his intestines and stitched the ends back together. He told Dad that he is pretty sure he got rid of all the cancer — an assurance confirmed at Dad's most recent check-up.

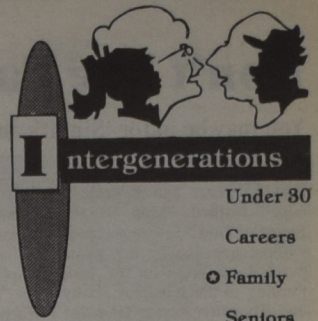
Confronting mortality

A week after the operation, Dad was once again watering the flowers in his greenhouse. He is feeling stronger by the day, although he still takes a rest every afternoon.

I don't think I'll ever go back to assuming my dad or my mom will always be here, because I've been confronted with the truth: they won't. One of these years they'll be in heaven. But I hope it's a long time from now.

By the way, if you happen to know my dad, don't mention that you read this about him. He'll tell you not to believe everything you read. If there's one thing Dad doesn't like it's limelight. He's a humble man.

Marian den Boer lives with her husband and five children in Hamilton, Ont.



Under 80

Careers

● Family

Seniors



Marian den Boer

Avoid church umbrella that shelters heretical views

It will be a sad day for the Christian Reformed Church when it joins an organization which proclaims that conversion to the Christian faith is not necessary and that a baby born on a midnight clear does not matter if babies today are still drinking dirty water (news story on the sermon delivered at the Canadian Council of Churches, CC May 27).

Also it will be a sad day for any congregation which includes in its liturgy a prayer to the spirits of the north, east, south and west. This type of gospel and worship is simply appalling when compared to what the Bible teaches.

An organization speaks for all its members. The CCC will speak for our denomination should we join as full members. We should stay away from anything associated with the CCC.

T. Bruinsma
Brampton, Ont.

More letters on page 6...

Story bordered on sensational and lacked respect

I write in support of my dear friend who is a survivor of abuse. I wonder if you have any idea what her life has been like and what it is now. She is an amazing example of God's grace because he has brought her out of darkness into his light.

Unfortunately, the May 6 article titled "Abuse tour sparks first-time stories, false memory questions" was written with a total lack of respect and sensitivity towards survivors of abuse.

To refer to Susan Vanderkooy as a

"self-declared abuse survivor" is to leave doubt that she is who she says she is. It's not up for debate or discussion. Susan is a survivor of abuse. This is the premise from which we start, anything else renders us incapable of accurately representing her or anyone else in print. To do otherwise makes the person a victim all over again and adds to her pain. Quite frankly I think you owe Susan an apology.

You had the opportunity to encourage people to become informed about abuse

by attending a seminar led by Rev. Dreise. Your reporting bordered on sensational. It did not give Salem, the video "Hear Their Cries," Rev. Dreise or Susan Vanderkooy the respect they deserve for the work they are doing.

The "abuse tour" article could have been written with a compassionate, sensitive, positive tone. It was none of these and caused more harm than good.

Anita Moelker
Chatham, Ont.

Regrets talking to reporter about abuse seminar

Regarding the article "Abuse tour sparks first-time stories, false memory questions" (May 6), I must say that I regret having briefly spoken with Ms. Bom over the telephone. This article does not do justice to Salem and Rev. Dreise and the very competent work they are doing with the seminars on abuse. It blatantly displays insensitivity and ignorance with such catchy lines as "Have video, will tour," and "— the hot potato of abuse." Abuse in our churches is not something to be flip about, nor is it an issue to be tossed aside because it is too hot to handle.

I was told that this article would be about the Abuse Awareness Seminars and the positive effects they are having on communities. A headline such as "Abuse tour sparks first-time stories, false memory questions" does not reflect the quality educational content of these

seminars, but rather stirs up more controversy.

It becomes obvious from reading the article that the author has never been to one of these seminars about which she writes. The biggest part of these seminars is not the first time stories or the various questions, but the video, "Hear Their Cries." It is an excellent, informative video that I encourage everyone to see.

Having inaccuracies creep in and being misrepresented is most annoying. Seeing my name in print without having given my consent troubles me, but what really bothers me is to be called a "Self-declared abuse survivor." That indicates some doubt as to whether I am a survivor or maybe this is something I have chosen to be. Believe me, I had no choice. If the author had any idea of the amount of grief and shame I deal with

because I have been abused, perhaps this would have been written differently.

Susan Vanderkooy
Chatham, Ont.

Note:

When a person talks to a reporter, it is understood that the person's name will be used, unless he or she specifically asks to remain anonymous. The expression "self-declared" is not intended to convey doubt, only objectivity.

Editor.

ZINGEND GELOVEN

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Comment/Letter

Don't like Father's or Mother's Day?

You may be in for 'Significant Adult Day'

When I was a graduate student 15 years ago I wrote a paper entitled "Man in the Image of God." It was accepted without question by my social psychology professor as conforming to the standards set by the university. A year later, the new guidelines for psychology papers were distributed by the American Psychology Association and my paper's title had to become: "The Human Being in the Image of God." Since 1980, inclusive language has become the public norm for writing, speeches, debates, conversation; a norm which seeks to emphasize gender similarities rather than differences.

As our language has become more inclusive, so have our ideals for our schools and other societal structures. Churches organize multi-faith conferences; schools open their doors to the most profoundly disabled and emotionally disturbed; group homes are built for the de-in-

stitutionalized. Differences are no longer to be seen as valid criteria for the exclusion of anyone from a desired activity or setting. Unfortunately, de-emphasizing valid differences has resulted in overburdened teachers, uneducated churchgoers, and unsupervised patients who fall between the cracks of independent/dependent living.

When we emphasize inclusion without an understanding of potentially "exclusive" differences, the consequence is often a hollow experience. What do I mean? Last Christmas, one of the Edmonton public schools, feeling it would be intolerant and exclusive to host a Christian pageant with its multi-ethnic, multi-religious student body, initiated a "Teddy Bear Celebration" instead. And, although there was quite a public outcry of dismay at trivializing this important Christmas event, I

suspect that next December the same celebration will occur.

Our calendars note that next Sunday is Father's Day. As I muse about inclusion and our reluctance to have anyone feel excluded from feasts, settings, institutions, concepts and language, I wonder how much longer our calendars will feature such days. After all, how sensitive are we being to all those fatherless children in our classrooms? And what about all those children, who, having been reared in abusive situations, do not see Father's Day (or Mother's Day for that matter) as a cause for celebration?

Continuing with a Father's Day would mean continuing to focus on fathers' unique and different contributions to the household. In a society that publicly emphasizes similarities rather than differences, we would have to institute an all-inclusive day such as "Sig-

nificant Adult Day." Somehow, an "S.A. Day" does not have the same emotive tug to it. I cannot picture too many first graders enthusiastically coloring pictures for the "Significant Adults" in their lives on June 17 and then presenting it to these adults with breakfast on Sunday morning!

What we could do in our classrooms is to focus on the many different "father" figures in our families. How is a father different from a foster father, an uncle at large, a grandfather, any male role model? Such differences provide the wool and the warp in our classrooms and society. They ought to be celebrated and explored in depth.

Thereafter we can embrace each other inclusively in acknowledging the universal need for nurture, belonging, direc-

EDUCATION

Alyce Oosterhuis



tion, guidance, love. Inclusion is the broader frame of all God's children; the texture is provided by our different abilities, histories, personalities.

Alyce Horzelenberg Oosterhuis does insist on inclusive language in her educational psychology classes at the King's University College, Edmonton.

Cut the 'head' but keep the 'righteousness'

Please let me share two comments with you in response to the May 27 issue of *Christian Courier*.

First, if I'm not mistaken, we are using more and more hierarchical language in our midst. For example, on page 1 of this issue we read that few church headquarters are doing anything in response to the absence of men on Sunday mornings. On page 20 we learn that Rev. Van Eek is the "head" of the Canadian wing of the Christian Reformed Church.

The fact is that the CRC has

no headquarters anywhere and no head except one. If I am correct in identifying increasing use of hierarchical language, it is a trend I deeply regret, and it is alien to our tradition.

Second, your editorial is right in identifying "righteousness" as a key biblical concept. But I would not like to see us drop the word. I'm not sure we can find another term that does the job better than this biblical one. We need to continue to use it even though our Western culture loads the word with moralistic overtones, as did

some of the people you interviewed on the street. Keeping the word may make it hard to understand the Scriptures. But we have similar difficulties with other important biblical terms.

Knowing the just and helpful thing to do

Perhaps I can sharpen the concept a bit more. In part, righteousness means that people know the just and helpful thing to do in their specific situation. To learn this, they must know Scripture well. They need to enter into its message prayerfully and under the direction of the Holy Spirit. Then they must live in a godly manner in their own cultural situation. There they will know what to do, even if it means at times making decisions that are different from traditional ones.

The righteous never scorn God's Word, but rather treasure it deeply. But with courage they try to find God's way in their own time. Sometimes this means doing exactly what a specific Scripture text says, but there are also instances when that does not work.

When Jesus healed on the Sabbath, he went contrary to the

understanding of the Sabbath command current in his day. But in healing he acted as a righteous person.

When Joseph found out that Mary was pregnant by another, the law required him to expose her publicly. But he did not do so because he was a righteous man.

The members who met for the first synod meeting of the church gave no other justification for their adjunction of the matter at hand than to say: "It

seemed good to the Holy Spirit and to us" (Acts 15:28).

The righteous always decide with good intent because of their love for the Lord and his people. And then, even if the decision they make is not the best possible one, it is the one they made in accordance with the best insights available to them at the time, and they may claim God's blessing.

Allan Groen
Edmonton, Alta.

Don't just read your parents' copy, subscribe!

Remember our spring campaign slogan: "If each subscriber would gain us one new subscriber, we would, in one wonderful swoop, be where we were 10 years ago!"

One young adult subscriber from B.C. took this message to heart and talked to his friend in Ontario, who often reads his parents' copy. "Look," he said to him over the phone, "if you want this magazine around when you have kids, you had better subscribe to it yourself,

now."

We don't know whether his efforts to gain one new subscriber paid off, but we do appreciate the realism and the commitment he demonstrated in his advice to his friend.

Realism is our ally and commitment is our strength. If more people were realistic about our times and committed to doing God's will, all Christian endeavors would be in fine shape.

Editor

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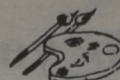
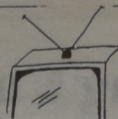
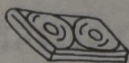
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Media / Arts



Book Review

The ideal campfire companion

This songbook a good mix of fun and faith

The Spirit of Singing: Songs for Building Community. Edited by Mardi Tindal and Kate Middleton. Winfield, B.C.: Wood Lake Books Inc. C94-910219-9; vi, 128 pp. \$8.95. Reviewed by associate editor Marian Van Til, a veteran of many informal "sing-ins."

If you have occasion to sing around a campfire now and then, if you're a teacher or leader of a youth group (or a member of a youth group), or just somebody without a lot of music training who enjoys informally singing with friends, this songbook will come in handy. It not only contains a good mix of songs, but those songs are aimed at amateur singers, not musicians.

The mix here includes both songs which are faith expressions or devotional in nature, and songs that are just plain fun. They come from a variety of sources and represent a range

of styles. Some are fairly modern, some are old chestnuts that had already been around for a while when some of us past 40 were children. This is popular music in the broadest sense.

The 140 songs in *Spirit of Singing* are conveniently grouped by type: gathering songs, graces (sung prayers for mealtimes), action and fun songs, rounds, echoes and chants, songs about the earth, work songs, traditional songs (spirituals and old campfire favorites), and vespers and closings. There's a helpful subject index which lists the songs under these categories, as well as the expected title/first line index.

A theological melting pot

Many of these texts and tunes will be familiar to you and you will have access to some of them in other sources. The beauty of this particular book is that it brings together a whole lot of disparate stuff into one collection; and a lot of it will be material of which you may not remember quite how the tune goes or all of the words (do you know the last three verses of

"John Brown's Body"?). A couple of the song texts will be objectionable to Reformed Christians: for example, "Roots and Wings," written in 1988 by Linnea Good, seems to espouse a kind of nature religion which embodies both New Age and native spirituality. Among other things, it says: "Spirit of rain be my parent, Spirit of snow be my child.... With what shall we bring as our off'ring? With what shall we come to the day? The song of the ancients, the desert, the field, the song of the infants, the playground, the wheel. In the dance of the ages we'll play."

Many will also be put off by the feminine pronouns for God in alternating verses of "He's Got the Whole World in His Hands." ("She's got the wind and the rain...."). There may be another song or two that some people will not use.

But the vast majority of this material is extremely useful. And at \$8.95 per copy (or \$8.00 for 10-50 copies and \$7.50 for over 50 copies), if you need multiple copies it won't break the bank.



Wendy's founder has advice to be published by Zondervan

GRAND RAPIDS, Mich. (EP) — A man who has a beefy story to tell will publish with Zondervan Publishing House in August. Dave Thomas, founder of Wendy's Old Fashioned Hamburgers restaurants, will write a book filled with short stories and anecdotes communicating his philosophy of life: if you work hard, do the right things, and really try, you can be anything you want within the laws of God and man.

"Dave Thomas is well known to all Americans for the warmth and friendliness he displays in the Wendy's TV commercials," explained Scott Bolinder, publisher. "In this book, we'll have the opportunity to see how a nice guy like Dave created an international company and still retains his charm and personal Christian faith."

CBS orders new episodes of *Christy*

Series will be midseason replacement

SANTA MONICA, Calif. (EP) — *Christy* isn't on the CBS fall television schedule, but the network has ordered 13 new episodes and said it will use the program as a midseason replacement.

Christy, based on the Catherine Marshall novel of that name, is about Marshall's mother in 1912 Tennessee as a mission school teacher. It has been hailed as a family-friendly series and has gained a substan-

tial following among Christians (see CC story, May 6).

Ratings for the debut were high (fifth overall for the week) and the program performed well in ratings despite sharp competition in its Thursday evening time slot. (The show was also shown on CTV.)

Mixed blessing

Producer Ken Wales, himself a Christian, says he feels "very blessed and really honored" that CBS asked for 13 new shows instead of only six, as for some other shows. But it's a mixed blessing.

"We are stunned that we are not on the fall schedule," says Susan Chrane, Wales' wife. "We can't believe that as a winner we don't have a fall time slot.

But we're grateful.... We could have been canceled."

Christy could return to the schedule as early as October if new CBS series don't perform as well as expected. But the uncertainty surrounding the show's air date poses a problem for the show, as people will be looking for it on Thursday nights when the new fall season starts and won't find it.

Filming of the new episodes is due to begin this week on location in Tennessee.

If you wish to write CBS in support of the series and to urge that it be allotted a regular fall time slot, the address is: CBS Television, Audience Services, 51 W. 52nd Street, New York, NY 10019.

Letters of Nazi-executed theologian to be published

HOUSTON, Tex. (EP) — Abingdon Press, a United Methodist Publishing House, has won North American rights to publish the letters of martyred German theologian Dietrich Bonhoeffer to his fiancée, Maria von Wedemeyer. The

book's scheduled publication in spring 1995 coincides with the 50th anniversary of Bonhoeffer's death. The theologian was imprisoned by the Nazis and executed in 1945, shortly before the Allied victory in Europe.

LOOK FOR OUR BUSINESS
DIRECTORY ON PAGE 14

Church, Marian Van Til, page editor

Ontario 'young Calvinists' hold 20th convention

Marian Van Til

ST. CATHARINES, Ont. — On the Victoria Day weekend 270 Ontario "young Calvinists" met together at Brock University here for fellowship and fun, as such young people have been doing on this May weekend for 20 years.

This 20th anniversary version of the All-Ontario Young Calvinist Convention used the theme "Get a Grip." Plenary sessions from Friday night to Monday morning helped young people "Get a Grip on Learning," "... on Living" and "...on Loving."

Speakers included Ontario Christian Reformed pastors Jack Kerkhof and Peter Hoytema, as well as Brian Bosscher, 39, head of the CRC's Young Calvinist Federation/Youth Unlimited in Grand Rapids, Michigan.

Besides inspirational messages there was recreation, a talent show and lots of music, the latter provided by both local talent and well-known singer/songwriter Randy Stonehill from the world of Christian Contemporary Music.

Enthusiastic sharing

The Sunday evening session, at which Bosscher spoke, was open to parents and the general public. Ingrid Torn, 28, a relatively recent Dutch immigrant

and a member of Covenant CRC in St. Catharines, was there and was impressed with what she saw. "To see those young people being so enthusiastic about sharing things with each other, believing in the Lord and sharing that — I didn't experience that when I was young. My church in Holland didn't have that. We just went to church and went home," she says.

Torn found the session "encouraging." She asserts, "There's still a lot of hope for young people. I feel very bad that people so often say that young people are involved in bad stuff. But [those people] haven't seen this."

'Life challenge'

One way this All-Ontario convention was different from those 20 years ago was a wrap-up which included what organizers and Brian Bosscher call a "life challenge." The "challenge" is rather like the evangelical altar call.

Kathleen Koorneef, a convention organizer and member of Jubilee Fellowship CRC in St. Catharines, says that that closing event was designed to "challenge youth to take a stand regarding their faith." She admits she's "not sure how this is different than what [evangelical] denominations do, or if it is



The Niagara League "praise team" leads Young Calvinists at their 20th all-Ontario convention.

different." She's not too concerned about what makes these "young Calvinists" Calvinists, as long as they're serious about their faith.

Bosscher dislikes comparing the life challenge to an altar call. "It may look the same," he admits, "but Baptists don't have a corner on commitment. It fits with a Reformed perspective of spiritual development and with

the covenant."

Those who come forward are shepherded to a male-female team who will pray with them. Bosscher concedes that his mental stereotype of altar calls is that they involve a degree of coercion, but "we're not arm wrestling here," he says.

The challenge is both for young people who feel they have never really made a com-

mitment to Christ and for those who simply want to share a problem and pray with the couple.

"The Spirit will work in these young people. We tell them, 'If you're not sure you need or ought to do this, that's okay. God enables us to respond to him, but we do need to respond,'" concludes Bosscher.

Church will face new hostility in future, says Billy Graham

Marian Van Til, with files from BGEA

WHEATON, Illinois — Evangelist Billy Graham asserted last month that "the evangelical church is going to suffer a great deal of hostility as evil forces gain momentum throughout the world," especially due to the worldwide use of drugs and their destructive power. For that and other reasons people are being slaughtered around the world, especially in Africa — an estimated one-half million there in the last few weeks, Graham pointed out.

Graham was asked about the kind of future the current generation of Christian college and university students faces compared to when Graham graduated from Wheaton Col-



Billy Graham

lege (the premiere evangelical college in the U.S.) more than 50 years ago.

Graham replied, "They face both a darker and a brighter future. It goes back to what Christ taught, that the wheat and the tares grow together in the same

field. Today we see evil getting worse, because we have different ways to do evil. However, we also see good getting better — I don't know a time in my life when people [have wanted] to help each other as much as we do now."

Graham was speaking on May 11 to reporters at the reopening of the Billy Graham Center Museum on the campus of Wheaton College. The museum had been closed for renovations. The updated facility features "interactive video presentations and nearly twice as many displays on the history of evangelism in America, including a retrospective look at more than 40 years of Graham's ministry," says the Billy Graham Evangelistic Association.

1994 Young Calvinist Convention to be biggest ever

Marian Van Til

GRAND RAPIDS, Mich. — If some Christian Reformed Church members have thrown up their hands in despair over the long fights about "women in office," evolution, and other thorny issues plaguing the denomination, most young people haven't.

The director of the Young Calvinist Federation, Brian Bosscher, says that this year's international Young Calvinist Convention will be the biggest ever — 3,700 high schoolers and young adults will flock to the campus of the University of Rhode Island in Kingston, R.I., where the convention will be held in July.

That 3,700 is 100 more than the number who came to Colorado in 1992 when two meetings were held in one summer to accommodate all those wanting the convention experience.

The annual conventions are planned three years in advance and are moved across the U.S. and Canada. That's so that they are accessible to as many young people as possible in the 51 Young Calvinist leagues in the CRC throughout North America.

Many teenagers attend the week-long conventions several years in a row, and describe them as the highlight of their summer.

Spiritual Alzheimer's can be tragic

"Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like" (James 1:23-24).

A few years back I got a package in the mail. When I tore it open I found a book that used to be a favorite of mine, but it disappeared.

But here it was in my hands again, along with notes I'd taken for a particular philosophy course at college. And there was a note. It cleared the mystery. A college buddy had borrowed the book and notes from me long ago, and only recently, when moving, discovered he still had them. His apology was profuse.

I guess that's not an unusual occurrence. Back in the 19th century Sir Walter Scott feared to lend his books to even the best among his friends. If someone begged him long enough,

he might hand one over. But he always gave each borrower very specific instructions about how they had to care for the book and when they had to bring it back. When someone asked him why he made such a big deal about it, he said it was necessary "because, although my friends are bad at arithmetic, they tend to be very excellent at bookkeeping!"

He put his finger on one of the weaknesses of human traits: forgetfulness!

The Good, the bad and the missing

Sometimes, of course, forgetfulness can be a good thing. God has blessed us with the ability to remember the best in life while often minimizing the worst at a temporal distance. Children know that when they talk with grandparents. The older folks' stories are always so interesting because in the "good ol' days" everything was bigger, taller, further, harder,

better and more magnificent than any dull thing today! What a fantasy land the past must have been! And how dull the world has become!

Sometimes forgetfulness can be a wonderful thing.

Sometimes, though, it can be embarrassing. You walk up to someone you know, and their name slips your mind. You make a presentation and all the details suddenly decide to swim in very dark waters.

Ralph Waldo Emerson, as he grew older, had problems with his memory. He called it a "naughty memory" and said that it played tricks on him. He said it would hide words behind screens in his mind at all the wrong moments.

One day he went to a funeral for a dear, lifelong friend.

When they asked him to say a few words, he stumbled about for a while, and then said: *That gentleman had a sweet, beautiful soul, but I have entirely forgotten his*

name. How embarrassing and tragic.

Jarred back to life

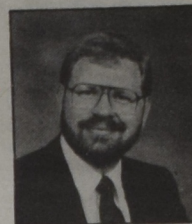
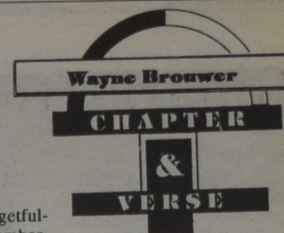
But sometimes our forgetfulness can be more than embarrassing; it can be downright sinful!

During the last recession, butcher William Webb of West Worthing, Saskatchewan, was near bankruptcy. His business seemed to be going well, but when it came to paying bills his customers suddenly developed urgent cases of forgetfulness. In desperation he put this sign in his shop window: **This business has been compelled to close owing to bad debts. A list of names and amounts owing**

will shortly be shown.

Wouldn't you know it? Within hours memories improved in the community and money began pouring in!

James seems to have something like that in mind when he calls us out of our typical bouts



of spiritual Alzheimer's disease. Forgetfulness may be cute, sometimes. But when we forget who we are before God, the results can be tragic.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Belonging to the wrong tribe gets you killed in Africa

Richard Nyberg

GABORONE, Botswana (NNI)—The same type of tribal warfare which has engulfed the central African state of Rwanda over the past two months has in recent years thrown many African countries into a cycle of hatred, distrust and bloodshed.

More than one-half million people have fled from Rwanda to Burundi to seek refuge in a country suffering from an almost identical crisis. In Burundi the Tutsis control the army. They are believed to have been behind last October's assassination of President Melchior Ndayaye, a Hutu, following elections ushered in after a referendum which ended 26 years of single-party rule.

The cycle of violence in Burundi led to the deaths of 200,000 Hutus in 1972, 10,000 people in 1988, and up to 100,000 after last year's failed coup attempt.

Murder and mayhem everywhere

Numerous other African countries are also currently caving in under economic, political and ethnic turmoil.

Civil war has resumed in Angola after 17 years of bitter fighting due to the refusal of

rebel leader Jonas Savimbi to accept defeat in the 1992 elections.

Liberia, a small West African country, remains bogged down in political wrangling after four years of civil war during which the late President Samuel Doe's Krahn tribe and the rival Gio and Mano tribes have slaughtered tens of thousands on all sides.

The Liberian conflict has spilled over into neighboring Sierra Leone, where junior officers overthrew the government in 1992. Inconclusive fighting rages on, and some foreign missionaries have been murdered.

Clan warfare has resumed in Somalia after the failure of United Nations peacekeeping troop to bring about lasting peace to that East African state.

Rival Kenyan tribes continue fighting with reports of political backing from high places, while Muslims in the north of Sudan have continued their 11-year war against the mainly Christian and animist south. Some 1.5 million people, many of them Christians, have been killed in that conflict.

Blacks in South Africa from the Zulu and Xhosa tribes have turned against each other, kill-

ing thousands since the white-dominated government began dismantling the racist system of apartheid in 1990.

Christians suffering

In these and many other African countries, ethnic hatred runs deep. Much killing is fueled by senior politicians and local administrators who turn local militias loose on opposing political or ethnic groups.

"It doesn't matter what

religion you have," says Seventh Day Adventist missionary Nils Rechter, who recently fled from Rwanda. "What matters in Rwanda, what matters in maybe [all of] Africa is what family and tribe you are from. That comes before your religion in Africa."

The Christian church has suffered greatly during Africa's tragic ethnic and political wars. Believers have been uprooted, forced across borders as

refugees, murdered, raped and robbed. Churches have been set ablaze and properties looted or destroyed in blind vandalism.

Western missions have also come under fire. Missionaries have met with fates similar to those of national Christians who have been martyred by rebel bands. Such unrest, claim African church leaders, disrupts the work and blurs the vision for future evangelistic and humanitarian outreach.

Youth With a Mission accused of training spies

WINDHOEK, Namibia (EP)

— Youth With a Mission (YWAM) leaders have expressed "shock and concern" at allegations that the organization was involved in espionage training, after claims that the mission was a front for clandestine activities linked to South Africa security forces were made at an inquest into the murder of a Namibian political activist.

Romanus Munango told the hearing at Windhoek High Court that he had been recruited for secret training while following a Discipleship Training School at YWAM's training centre in the city in

1988.

The mission's South Africa area director, Don Price, says that he had been "angered and shocked" by the allegations, and was considering taking legal action. Denying the claims, he told the inquest that YWAM was apolitical, and always strived for peaceful solutions to conflict.

Price, now based in Stilfontein, South Africa, directed the mission's work in Namibia between 1980 and 1983, and was said to have recruited Munango while visiting Windhoek to teach students.

During cross-examination Munango changed his tes-

timony to say that the leader of the school at that time, not Price, had trained him. Munango made his allegations to officials investigating the 1989 assassination of attorney Anton Lubowski, a member of the then-opposition SWAPO party, which has since come to power.

Brian Kinghorn, YWAM's national director in Namibia since last year, says that he had been "greatly concerned" by the "completely unfounded" allegations and the negative effect they could have on the organization's work."

Father's Day

Features



COURTESY MARKUS LISE

Henry's father, Johan Lise, introduces his grandchild Jonathan to a Holstein cow.

Why Dad fainted— and immigrated

Henry Lise

"Oh no! What happened! Honey? Honey?" I clearly remember these words spoken in Dutch by my mother when we still lived in the Netherlands. Dad had fainted again right on the pulpit. We didn't have a minister that Sunday so my dad was conducting a reading service. There he lay, sprawled on the floor.

Later, the doctor asked my dad if something was worrying him. Dad finally admitted that he was worried about losing all his children. Mom and Dad had eight of them, I being the youngest.

This was just after World War II and children of other families were moving to Canada, Australia, New Zealand and the United States where there were more opportunities. Dad was afraid his children would eventually all leave too. He would never get to see his

grandchildren.

The doctor told my dad there was a solution to his problem: Take the whole family to Canada.

Can't take money

But my dad had a big dairy farm. What would he do with the farm? Sell it? Yes, but the government had a rule. They didn't mind if people left the country, but they didn't like it when they took all their money with them. My dad had to either spend the money or give it to the government. He decided to spend as much of it as possible.

He and Mom bought new clothes for everybody in the family and each person got a new watch. My mother bought new dishes, pots and pans and new furniture. But they had money left after that.

Dad wanted to farm again in Canada so he bought a plough,

Pam de Jong

When I was about 18 years old, I assumed that I knew a lot more about life than my father. After all, what could a heavy-duty mechanic with a Grade 9 education teach me? Perhaps my father felt the same way because he always used to grin at me and say, "I taught you everything I know, and you still don't know anything!"

I went confidently off to college in Edmonton expecting that anything important I needed to know would be taught to me there. I occasionally got homesick and would climb into whatever junk-heap was at my disposal and point it south towards Calgary.

It was not unusual for me to experience mechanical trouble on that long stretch of highway between Edmonton and Calgary. For reasons that were a complete mystery to me, the vehicle would suddenly break down. This, of course, never happened near a service station, but I was always close enough to a farmhouse to walk over and use the phone.

Long-suffering dad

My dad always came as quickly as possible in his tow truck. He would jump out wearing his General Motors cap and GWG coveralls, and expertly attach the chains and hoist the car up with the winch.

One day Dad had to rescue

a disc and a tractor. He also knew we would need a car so he bought a brand new Ford.

My dad bought one more thing. He bought a house. We would take it along in pieces and put it together once he had some land.

And so the whole family moved to Canada, where we would all grow up together and stay together as a family.

My five sisters all promised

Service with smile

one of the assorted vehicles which he always had on hand. We repeated our goodbyes and off I went. This time I was only at Airdrie before the fan came loose and lodged itself in the radiator. When my Dad returned to pick me up, I immediately suggested that he take me to the nearest Greyhound station.

During those college years I used my dad's free towing service many times. This service included repairs and always came with a smile. No matter where my travels took me in Alberta, I knew that my father was much more reliable than the vehicles I drove.

Over time I came to realize that Dad had taught me one of life's most important lessons — the meaning of commitment. I grew up secure in the knowledge that I could always count on Dad, and I still can.

On Father's Day we acknowledge the many ways that dads "go the extra mile" for their children. We express our gratitude for their dependability, dedication, love and willingness to participate in our lives, no matter where we are or what we do.

Such fathers provide us with a glimpse of our Father in heaven. To all our devoted dads, thank you for these things and more.



COURTESY PAM DE JONG

Pam's father, Joe Havinga, has recently retired. He now rebuilds horse-drawn buggies rather than engines.

me twice. I left Calgary and got as far as Olds when the gears seized up. I had disconnected that annoying little light on the dashboard which, it turned out, had something to do with putting oil in the transmission.

Back in Calgary Dad lent me

not to get married in the first five years, to keep their jobs and to give all the money they earned to Dad to help him save up for another farm. Three of them didn't keep their promises and married within the first five years. My youngest two sisters had a double wedding the day after five years had passed.

Dad never regretted making the big decision to come to Canada. All his children,

grandchildren and great-grandchildren now live in Canada — most of them in southern Ontario.

Dad died over 20 years ago. I like to think that he is proud to have his story told today.

Henry Lise is the principal of the Northumberland Christian School in Cobourg, Ont., where he told this story at Grandparents Day this year.

Kurt Cobain: torn between indifference and caring

Bill Van Dyk

As I was driving through the town of Elmira, north of Kitchener, Ont., recently, I happened to be listening for the first time to a tape of *Nevermind* by the "grunge rock" band Nirvana.

Ahead of me on the highway, a Mennonite family was driving home from town in a horse-drawn buggy. As I carefully eased into the left lane I caught a brief glimpse in my rearview mirror of their serious faces under their black broad-brimmed hats. Cue soundtrack: a Walter Ostanek polka? A French Canadian ballad? No — a traditional German hymn! Anything but Kurt Cobain's voluminous screech and the thrashing guitars and drums of Nirvana.

While these Mennonites have chosen to withdraw from modern culture and retreat into a simpler past, Kurt Cobain was the very incarnation of the soul-sapping, mind-numbing psychic brutality of life in the modern fast lane. Lead singer Kurt Cobain — the man who on April 5, this year drugged himself with heroin then pointed a shotgun at his head and killed himself. Cobain, married to fellow rocker Courtney Love and the father of a two-year-old child, was only 27 years old.

Social misfit

Kurt Cobain's biography reads like a litany of modern social skills. He was born in 1967 in a small town east of Seattle, Washington. His parents divorced when he was eight; he was didn't "fit in" at school; he was shuffled around among relatives and friends and the street until he was 18.

He was plagued throughout his life with a mysterious stomach ailment that no doctor seemed able to treat (you can see him wincing in pain on some performance videos). He experienced bouts of severe depression, and experimented with drugs (the only thing, he claimed, that stopped the pain in his gut).

His life changed when he recorded a demo tape of original songs and submitted

them to another local musician, Krist Novoselic. Novoselic was impressed. A drummer was recruited, they formed a band called Nirvana and began playing clubs in the Seattle area.

Nirvana soon established a solid following among "underground" rock aficionados. In 1991, the album *Nevermind* was released and broke into the rock mainstream like a bolt of lightning, eventually selling more than 10 million copies around the world. The new style of music was called "grunge" and other Seattle bands, including Pearl Jam, quickly followed Nirvana's success.

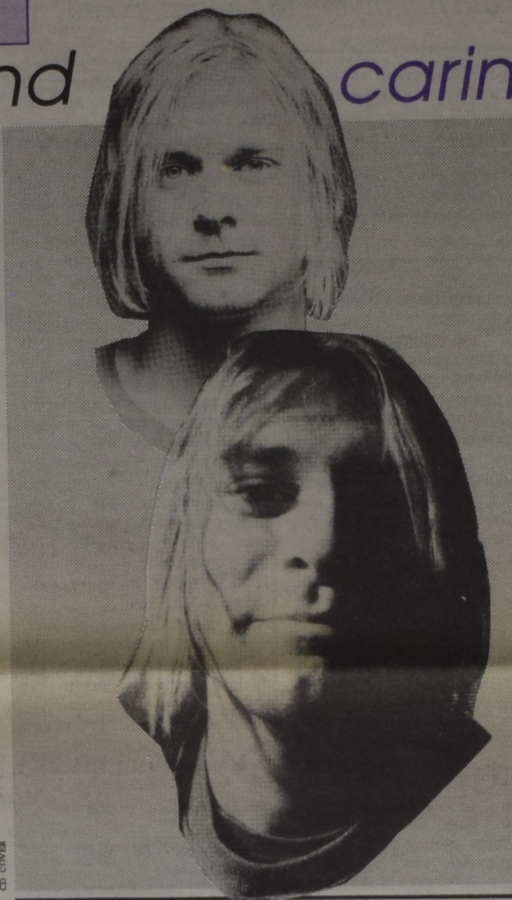
Angry and careless

The impact of *Nevermind* on the rock establishment was astounding, and led many rock critics to proclaim Kurt Cobain as the most important songwriter of the 1990s. *Nevermind* is back-to-basics rock'n'roll — nothing more than drums, bass and distorted electric guitar. It is also full of uncompromised rage, the likes of which have not been heard since the days of the Sex Pistols.

Kurt Cobain was a new breed, uninterested in pop music trends or conventions, and fearlessly intense. He said what he wanted to say and he didn't seem to care whether you wanted to hear it or not. He had ideals, but unlike the protest rockers of the 1960s, he was *not* naive.

The song "Smells Like Teen Spirit" received the most air play and critical attention. Its biting chorus speaks for an entire subculture of disaffected youth: "With the lights out it's less dangerous/Here we are now/Entertain us/I feel stupid/and contagious." Is this the voice of the first generation to know both Nintendo and AIDS?

Nevermind is more about states of mind, than it is about particular ideas or even emotions. Thirty years ago, Bob Dylan could decry the hypocrisy around him and pronounce that "the first one now will later be last," but Cobain never displays that kind



"Only days before his death, he returned a new Lexus for a 1965 Dodge Dart because he found the extravagance unbearable."

of righteous conviction. *Nevermind* is a journal of boredom, indifference and self-doubt — 45 minutes of words about the inability to put thoughts into words. "I'm worse at what I do best/and for this gift I feel blessed/I found it hard, it was hard to find/oh well, whatever, *nevermind*."

Cobain's voice is intimate, familiar, like a big brother telling you you're making a fool of yourself. He alternates sustained emotionless phrases with sudden torrents of hysterical abuse, echoed by slashing, distorted electric guitars. His lyrics are smart/dumb eloquently impoverished: "I don't mind if I don't have a mind."

money for a number of charities). He had a passion for humanity and despaired our inability to be human. He *felt* what we as Christians *observe*: that our civilization is paralyzed by the inability to pass on enduring values to our children. "Never met a wise man/If so, it's a woman/gotta find a way to find a way/I had better wait."

Cobain's passion was not cheap. He would have none of the phoniness or crassness of the music "business." He refused to posture or pander to the music press or television. He disdained the conspicuous consumption for which wealthy young pop icons are famous. He did not change his style or his friends once he became famous and wildly rich. He constantly expressed concern about the corrosive effects of success on his music and personal relationships. In interviews, he was disarmingly modest and articulate, and even, at times, *wise*.

Only days before his death, he returned a new Lexus automobile to a car dealer in Seattle in exchange for a 1965 Dodge Dart because he found the extravagance of the Lexus unbearable.

Fear of success

The paradox he could not endure was that the rock'n'roll rebel becomes a god-like icon to the mobs of head-banging teenagers who do not have the remotest idea of what he is really saying. His music is a passionate attack on how our society tries to turn the masses into mindless drones who can't think for themselves. Like Bob Dylan, the Beatles, Bruce Springsteen and all the other rock'n'roll prophets that have come and gone, Cobain discovered that his own fans were perfectly willing to become his drones. This realization frightened and demoralized him.

In the note he scribbled before taking his life, Cobain described his loss of conviction in his own public performances. "The fact is I can't fool you, any one of you. The worst crime is faking it."

Continued on page 12...

Most Christians have found Nirvana's music abrasive and revolting, as well as depressing, but the more I read, heard and saw of Kurt Cobain — especially his personal interviews — the more grudging respect I gained for him. For one thing, *Nevermind* was so audacious and uncompromising that it instantly relegated some of the more contemptible (and morally nasty) heavy metal bands into instant irrelevance.

A passion for people

But more importantly, Cobain's rage was not aimless or violent, and he was *not* a nihilist (he described himself as a "leftist" and helped raise

The homosexual movement tries to tilt the family (2)

Jews and Christians did not invent the heterosexual norm

The gay and lesbian movement is seeking radical changes in social behavior, religion, morality and law. A U.S. group of Jewish and Christian theologians, ethicists, philosophers and scholars, known as the Ramsey Colloquium, have written a careful and sensitive response to what they consider a dangerous development. It appeared in the March 1994 issue of First Things, a monthly journal of religion and public life. We reprint most of it here in three instalments, with permission from the editor of First Things.

Marriage and family — husband, wife and children, joined by public recognition and legal bond — are the most effective institutions for the rearing of children, the directing of sexual passion, and human flourishing in community. Not all marriages and families "work," but it is unwise to let pathology and failure, rather than a vision of what is normative and ideal, guide us in the development of social policy.

Of course many today doubt that we can speak of what is normatively human. The claim that all social institutions and patterns of behavior are social constructions that we may, if we wish, alter without harm to ourselves is a proposal even more

radical in origin and implication than the sexual revolution.

That the institutions of marriage and family are culturally conditioned and subject to change and development no one should doubt, but such recognition should not undermine our ability to discern patterns of community that best serve human well-being. Judaism and Christianity did not invent the heterosexual norm, but these faith traditions affirm that norm and can open our eyes to see in it important truths about human life.

Three important elements in marriage

Fundamental to human life in society is the creation of

humankind as male and female, which is typically and paradigmatically expressed in the marriage of a man and a woman who form a union of persons in which two become one flesh — a union which, in the biblical tradition, is the foundation of all human community. In faithful marriage, three important elements of human life are made manifest and given support.

1) Human society extends over time; it has a history. It does so because, through the mysterious participation of our procreative powers in God's own creative work, we transmit life to those who will succeed us. We become a people with a shared history over time and with a common stake in that history. Only the heterosexual norm gives full expression to the commitment to time and history evident in having and caring for children.

2) Human society requires that we learn to value difference within community. In the com-



seriously. (And ultimately, we begin to be prepared for communion with God, in whom we never find simply a reflection of ourselves.)

3) Human society requires the direction and restraint of many impulses. Few of those impulses are more powerful or unpredictable than sexual desire. Throughout history societies have taken particular care to socialize sexuality

they can get to maintain stable marriages in which the next generation can flourish. Even marriages that do not give rise to children exist in accord with, rather than in opposition to, this heterosexual norm. To depict marriage as simply one of several alternative "lifestyles" is seriously to undermine the normative vision required for social well-being.

There are legitimate and honorable forms of love other than marriage. Indeed, one of the goods at stake in today's disputes is a long-honored tradition of friendship between men and men, women and women, men and women.

In the current climate of sexualizing and politicizing all intense interpersonal relationships, the place of sexually chaste friendship and of religiously motivated celibacy is gravely jeopardized. In our cultural moment of narrow-eyed prurience, the single life of chastity has come under the shadow of suspicion and is no longer credible to many people. Indeed, the non-satisfaction of sexual "needs" is widely viewed as a form of deviance.

In this context it becomes imperative to affirm the reality and beauty of sexually chaste relationships of deep affectional intensity. We do not accept the notion that self-command is an unhealthy form of repression on the part of single people, whether their inclination be heterosexual or homosexual. Put differently, the choice is not limited to heterosexual marriage on the one hand, or relationships involving homogenical sex on the other.

"The non-satisfaction of sexual 'needs' is widely viewed as a form of deviance."

Kurt Cobain: torn

...continued from p. 11

Cobain's suicide was appalling not only because of the way it highlights the despair and frustration many young people in North America now feel — and which is really nothing new — but also because it has deprived popular culture of one of its most thoughtful and creative spokespeople.

Reporters noted the eerie coincidence that Jim Morrison, Janis Joplin, and Jimmy Hendrix were all also 27 when they died. But I found myself

thinking more about Vincent Van Gogh, another very sensitive artist who was plagued by physical ailments, loneliness and despair, and who also took his own life with a gun. But Van Gogh was a Christian. The great tragedy of Cobain's death is that he understood better than most of us the need for spiritual meaning in his life, but never found it.

Bill Van Dyk is a computer consultant and freelance writer living in Chatham, Ont.

plementarity of male and female we find the paradigmatic instance of this truth. Of course, persons may complement each other in many different ways, but the complementarity of male and female is grounded in, and fully embraces, our bodies and their structure. It does not sever the meaning of the person from bodily life, as if human beings were simply desire, reason or will. The complementarity of male and female invites us to learn to accept and affirm the natural world from which we are too often alienated.

Moreover, in the creative complementarity of male and female we are directed toward community with those unlike us. In the community between male and female, we do not and cannot see in each other mere reflections of ourselves. In learning to appreciate this most basic difference, and in forming a marital bond, we take both difference and community

toward marriage and the family. Marriage is a place where, in a singular manner, our waywardness begins to be healed and our fear of commitment overcome, where we may learn to place another person's needs rather than our own desires at the centre of life.

Commitment beyond personal satisfaction

Thus, reflection on the heterosexual norm directs our attention to certain social necessities: the continuation of human life, the place of difference within community, the redirection of our tendency to place our own desires first. These necessities cannot be supported by rational calculations of self-interest alone; they require commitments that go well beyond the demands of personal satisfaction.

Having and rearing children is among the most difficult of human projects. Men and women need all the support

Who listens to Nirvana?

Chances are, your children do. We asked 18 Christian high school students if they had ever listened to Nirvana. All of them said yes. Five of the 18 owned Nirvana disks or tapes — that's better than one in four. Some students found Nirvana "loud and obnoxious — I have better things to do." But others found something admirable in Cobain's art: "[His music] is about meaningful things — discrimination, teenage angst and depression... deep pain within you. He was disgusted with all human life, but nonetheless he loved humans."

BVD (with research by Dan Sybenga)

Comment/Advice

Playing taped accompaniment is cheating, isn't it?

Bill Van Dyk

Last December I had the privilege of attending a Christmas presentation by a Christian elementary school.

Like a growing number of Christian school and church choirs, the program featured the real voices of the children, accompanied by an audiotape

recorded by professional studio musicians.

The technical quality of the tape — piped through a powerful amplifier — was very good,

and the children sang well. Nevertheless, I didn't care much for the "performance." It seemed to me like cheating.

After talking to several people who are regularly involved with musical productions, I learned that many choir leaders feel that a tape sounds better, and is more efficient and less demanding to work with than real musicians. Real musicians, for one thing, aren't always available for rehearsals, but a tape machine is. Real musicians make a lot of mistakes. Real musicians can be temperamental.

This is all undoubtedly true, and doesn't surprise me. What does surprise me is the fact that so many people feel there is nothing wrong with using a tape, even if real musicians are available. Many people, in fact, never even give it much thought.

Why not add everything?

But isn't it, after all, cheating? Isn't it cheating when you present someone else's work as your own?

Ah, you might argue, but no one ever pretended that there were real musicians playing, or that the choir created the music on the tape. That is true, but what is the point of a public performance if not to display your own talents and gifts?

When we use taped accompaniment, aren't we rather hoping that the recorded talents of studio musicians will make us sound better than we really are? After all, why not add the voices as well?

I have heard performances where voices, indeed, were added to the accompaniment, because the singers "needed a little help," according to the musical director. No one seemed embarrassed or upset about this dishonest embellishment at the time. In fact, everyone — performers, audience, musical director — seemed rather pleased.

It sounds better

I am told that a local minister remarked about how wonderful the taped orchestra sounded compared to a live orchestra he had recently heard. What did he expect? This may surprise some people, but live music almost never sounds as good, technically, as a studio recording does, even if the performance is

by the same musicians. A recording studio has the advantage of being able to edit out mistakes, dub and over-dub, and electronically "improve" the sound.

Aren't we rather hoping that the recorded talents of studio musicians will make us sound better than we really are?

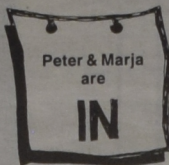
And if you follow the minister's logic, you have to ask yourself why someone who preferred taped accompaniment because it sounds better wouldn't also prefer taped vocals. Why stop at the accompaniment? Why not have the children simply lip-synch to the vocals?

And if this sounds silly to you, ask yourself if the idea of taped accompaniment didn't sound silly to you 10 years ago, and actually feels quite silly right now, especially during long instrumental passages.

It seems odd to me that the Christian community, which tries so hard to teach our children to live according to principles of honesty, and integrity and dedication, should have so few qualms about using someone else's work to enhance their own performances. What message, I wonder, are we giving our children about the value of music lessons and practice? What good is it all, if people don't care whether accompaniment is provided by a tape or by a musician?

If all we care about is the sound quality, then, yes, taped accompaniment will always be superior, because any studio recording will always be technically superior to any live performance. But if we care about honesty, and about encouraging the talents of our own musicians, and about teaching our children that it is more important to remain true to principle than it is to impress an audience, we should abolish taped accompaniment from our schools and sanctuaries, and, perhaps, renew our appreciation for those with the courage and dedication to share their real talents with us.

Bill Van Dyk is a computer consultant and media buff living in Chatham, Ont., and moving to Waterloo, Ont.



How to find the right Christian counsellor

Dear P & M:

I never thought the day would come that I would write to you — but here I am. I read your column regularly, always looking for things that I can apply to my own life and situation.

I have a few problems of my own which I really do not want to discuss at this time. However, I wonder if it is possible for you to recommend some names and addresses of good, competent Christian counsellors. Of particular interest to me are those who specialize in marriage, and also abuse, sexual and otherwise. Some good literature pertaining to self-esteem, plus the above-named problems would also be helpful. Thank you. You would be doing me and perhaps countless others a great service. Keep up the good work and God bless you.

Dear Needing A Good Referral:

There is a Christian Association for Psychological Studies as well as an Association of Christian Social Workers. But a number of fine therapists are not affiliated with either of these groups, so the mailing lists of these associations would be far from comprehensive.

Apparently Salem Christian Mental Health Association [(905) 528-0353] has published a "Directory of Human Services for Christians," but it may already be somewhat dated. In any case, we're not aware of any listing that would cover all of Canada while also zeroing in on the area in which you live.

Your doctor or pastor may be able to help you with a referral. You will have to mention your need to him or her, but this should not be a reason for embarrassment because they deal with such requests often and do so professionally, with the pledge of confidentiality.

Word of mouth is important too. It's amazing how the community seems to know which counsellors are competent in various areas. A little research and some careful questioning on your part can also put you on the right track. And, of course, don't hesitate to contact any of

the Christian counselling agencies that advertise their services in the multitude of church directories that are put out by the families of churches in the larger urban centres.

In all cases, the best thing to do is to interview the therapist about her or his perspective. Make it clear up front that you need to have your faith stance respected and counted in at all times. You will soon discover whether the counsellor in question will meet this important expectation.

There are so many books on the subjects of marriage, abuse and self-esteem. Actually, it would be worth your while to go to the library or a Christian bookstore and do some browsing in your areas of interest.

Some books that we can recommend are Richard Buehler's *Pain and Pretending*, John Bradshaw's *Healing the Shame that Binds You*, Marie Fortune's *Sexual Violence, the Unmentionable Sin*, Vynthia Kubetin and James Mallory's *Beyond the Darkness: Healing for Victims of Sexual Abuse*, and Carolyn Holderread Heggen's book *Sexual Abuse in Christian Homes and Churches*. Anthony Hoekema's *The Christian Looks At Himself* is a classic on Christian self-esteem. And we are especially fond of Lewis Smedes' writings.

We wish you God's blessing in your search for a Christian counsellor and your quest for good reading material. The decision to deal with a problem is a major step on the road to recovery. We're sorry that we could not meet your need more specifically, but we trust that Psalm 121's promises will cover you on your journey.

**Write to: P & M
c/o Christian Courier
4-261 Martindale Road
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Irene Bom, Marian Van Til and Bert Wirvoet.

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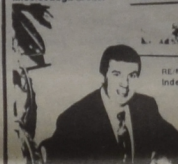
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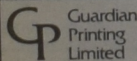
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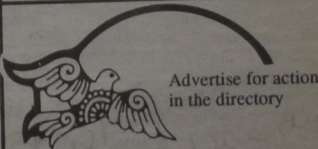
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If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	 <p>DE RAAF:</p> <p>"...fearfully and wonderfully made" (Ps. 139:14a). We, Kevin, Jacqueline and Brendan, rejoice in the safe arrival of our new daughter and sister LAUREN MICHELLE on Saturday, May 14, 1994. Proud grandparents are Lawrence and Brenda De Raaf of Belleville, Ont., and Lourens and Wilma Kodde of Granton, Ont. We are thrilled and thank and praise the Lord for His gift of new life. Address: 759 2nd Ave. W., Owen Sound, ON N4K 4M2</p> <p>Marriages</p> <p>VANDERVELDE-VOS: In the spirit of Christian joy, Fred R. and Audrey VanderVelde and Paul and Dini Vos, are pleased to announce the happy event of the forthcoming wedding of their children ANNA EBBELLIN and PAUL ANTHONY This celebration of love will take place, the Lord willing, on Saturday, the 25th of June, 1994, at 2 o'clock p.m., in the Bethel Chr. Ref. Church, Watertown, Ont., Rev. John D. Hellinga officiating. As parents we look forward to this their special day and wish them both the Lord's blessings. Future address: 136 Carlisle Rd., R.R. #1, Freeiton, ON L0R 1K0, Phone: (905) 689-2700.</p> <p>Personal</p> <p>Nice Christian lady, 40+ of age, mother of one, business associate, with oriental background, likes nature, music, is looking for a warm Christian, hopefully someone to share life with. Please reply to File #2619, c/o Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1</p>	<p>Edmonton June 30 1994 Samia 1954 June 30 1994 "The Lord is my shepherd, I shall not be in want" (Ps. 23:1). With thankfulness to God for his care, we celebrate the 40th wedding anniversary of our parents and grandparents HORACE and JANICE BAKER (nee GREIDANUS) With love: Stan & Bernice Baker — Oshawa, Ont. Seth, Ava, Jared, Philip Sandra & Martin Mobach — Blackfalds, Alta. Janina, Theodore, Elaine Norm & Melanie Baker — Ingersoll, Ont. Ryan, Angela Sarita Baker — Victoria, B.C. An open house will be held on Friday, July 1, 1994, from 2-4 p.m., in the Fellowship Hall of Redeemer Chr. Ref. Church, 1232 Blackwell Side Road, Samia, Ont. Home address: 1732 Rutherglen Close, Samia, ON N7S 3R9</p> <p>St. Catharines, Ont. 1954 June 25 1994 "Behold, that thus shall the man be blessed that feareth the Lord" (Ps. 128:4). With gratitude and praise to God we joyfully celebrate the 40th anniversary of our parents and grandparents DICK and TINA BROUWER (nee DEBAT) We pray that the Lord will continue to bless you and grant you many more happy years together. Tonny & Bas De Leeuw Christina, Neil, Maini, Sarah, Darren, Deborah Al & Sandra Brouwer Derek, Jason, Tamara, Vanessa, Jessica, Rebecca Wilma & Mark Sterk Diana, Geraldine, Margarita, Aaron, Jocelyn Joanne & Henry Heikoop Richard, Theresa, Michelle, Jeffery Joyce & John VanKoeveingne Jeremy, Andrea, Mandy, Steven, Jonathon, Emily, Julia Harry & Kerry Brouwer Joshua, Rachel, Hannah Richard & Francine Brouwer Tracey-Lynn, Michael Ron & Marianne Brouwer Jamie, Joel, Alanah Patricia & Peter Kranendonk Kenneth Tracey Brouwer: March 14, 1973-December 21, 1986 Open house will be held on Saturday, June 25, 1994, from 2-5 p.m., in the Netherlands Ref. Chr. School, 4171 15th Street, Jordan, Ont. Best wishes only.</p>	<p>Brampton June 18 1994 Dunnville 1954 June 18 1994 "In him our hearts rejoice, for we trust in his holy name. May your unfailing love rest upon us, O Lord, even as we put our hope in you" (Ps. 33:21,22). We wish to honor our parents GEORGE and ANN EYGENRAAM (nee HAMSTRA) as together we celebrate the Lord's faithfulness to them throughout 40 years of marriage and family life. We thank them for training each of us in the way we should go, for now that we are "old" we will not turn from it! (Prov. 22:6). We love you dad and mom. Rob & Julie — Grand Rapids, Mich. Joshua, Ruth Ann, Rachel, Joel Judy & Stennet — Toronto, Ont. David & Henrietta — Beamsville, Ont. Aaron, Jesse Irene & Ed — Calgary, Alta. Steven, Rosalie, Sarah Michael & Margriet — Toronto, Ont. Ian — Calgary, Alta. An open house will be held on Saturday, June 18, 1994, from 2-4 p.m. at the Dunnville Chr. Ref. Church, Dunnville, Ont. Best wishes only. Home address: R.R. #1, Dunnville, ON N1A 2W1</p> <p>1949 June 15 1994 With praise and thankfulness to our Lord, we joyfully announce the 45th wedding anniversary of our parents and grandparents BILL and TRUUS HEEMSKERK (KRYGSMAN) Congratulations and love from: Casper & Linda Heemskerk — Grand Rapids, Mich. Dirk, Ivan, Emma Ria & Joe Giglia — Hamilton, Ont. Anna, Alisha, Ben Andy & Lori Heemskerk — Wainfleet, Ont. Nathan, Michelle Ena & Mark Brondyke — Nunica, Mich. Teresa, Calvin, Samantha Home address: R.R. #1, Ridgeville, ON L0S 1M0</p> <p>Drachten/ Bloomfield Rottevalle 1959 June 18 1994 With thankfulness to our God we are happy to announce the 35th anniversary of our parents and grandparents JOHN and BRENDA MULDER (nee VANDERMOLLEN) With love from your children and grandchildren: Bert & Nancy Mulder Bethany, Brooke Raymond & Kim Mulder Sheena, Jeffery, Michael Trevor & Sharon Miller Hilary, Miranda Jennifer Mulder Home address: R.R. #1, Bloomfield, ON K0K 1G0</p>	<p>Hespeler, Ont. Vancouver, B.C. 1959 June 19 1994 JOHN and JEAN VAN HEMERT (nee TENHAGE) Children: James & Shannon Van Hemert — Memphis, Tenn. Trevor, Taran Joy Van Hemert — Montreal, Que. Ken & Cindy Ruiter — Langley, B.C. Kyle Glenn & Caroline Noort — Nanaimo, B.C. Rebecca, Bradley Tim Van Hemert — Ancaster, Ont. Only by God's grace have our parents and grandparents been given the gift of marriage to each other, for 35 years. We have had a hard time keeping up with them, starting in Grand Rapids, Mich., to Edson, Alta., to Langley, B.C., to Pinellas Park, Fla., to Boynton Beach, Fla., to Stephenville, Texas, to Vancouver, B.C. We are thankful for their love for the Lord and also each other. We pray for them, for many more years of happiness and health together. "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28).</p>  <p>Obituaries</p> <p>Delft Brantford the Neth. Ont. May 24, 1932 - May 24, 1994 Gone home on her birthday to be with the Savior she loved dearly and served faithfully our dear sister and sister-in-law ANNA (ANNEKE) HAMSTRA EYGENRAAM Beloved wife of Jetze Hamstra. Her joyful witness of her love for her Lord was an inspiration for all, as she suffered much during the last years of her life. "Who shall separate us from the love of Christ...?" (Rom. 8:35-37). Joanne & Bob VanDyke George & Ann Eygenraam Frank & Janny Eygenraam Audrie VanDyke Simon & Corrie Eygenraam Gerrie & John Kiezenbrink Elsie Takasaki Lena & Wiebe Tjepkema Henry & Mary Eygenraam Tjikke & Roelf Westera Jack & Margaret Hamstra Tom & Jane Hamstra Jean & Ron Postma The funeral service took place on May 27, 1994, at Brantford, Ont., Rev. J.W. Jongsma officiating.</p>

Attention

Anniversary Announcements

Because of declining revenues, *Christian Courier* will no longer publish free photos with anniversary announcements celebrating 50 years or more. **Effective June 1, 1994**, please add the normal fee of \$25 when sending a photo. This applies to all announcements.

Stan de Jong, manager

Classifieds

Obituaries	Obituaries	For Sale	Personal												
<p>1921 1994 On April 18, 1994, our mother and grandmother</p> <p>EGBERTHA (BETTY) GRIFFIOEN</p> <p>was suddenly called home by her loving God and Father. She is lovingly remembered by her children and grandchildren.</p> <p>Kori Milo — Langley, B.C. Dana, Rob, Jan Trudy — Langley, B.C. John & Fay — Langley, B.C. Jennifer, Sean Rob & Judy — Caronport, Sask. Sherri, Jonathan, Amanda, Amber Dave & Lisa — Williams Lake, B.C. Janis Christine & Dave Veenstra — Sardis, B.C. Megan, Shane</p> <p>"They that wait upon the Lord shall renew their strength, they shall mount up on wings as eagles" (Is. 40:31).</p>	<p>It pleased the Lord to take unto Himself into His eternal glory on Monday, May 30, 1994, at Shalom Manor, Grimsby, Ont., our beloved mother, grandmother and great-grandmother</p> <p>LOLKJE TALSMa (WIEGERSMA)</p> <p>in her 85th year. Beloved wife of the late Klaas Talsma. Psalm 23. Dear mother of: Grace & John Van Niejenhuis — Goderich, Ont. Tettje & Harm Prins — Hampton, Ont. Sjoukje & Barend Spek — Atwood, Ont. Jerry & Grace Talsma — Harley, Ont. Ann & Tiemen Korvemaker — Petrolia, Ont. Sarah & Shannon Riley — Port Perry, Ont. Herman & Carol Talsma — Sunderland, Ont. Helen & Fred Westerman — Bowmanville, Ont. Mary & Bill Berentschot — Hampton, Ont. Laura & John Heeringa — Blackstock, Ont. Gladys & John Vanderheyden — Courtice, Ont.</p> <p>Also survived by 61 grandchildren, 75 great-grandchildren, two sisters and three brothers in the Netherlands. Predeceased by son-in-law Bill Feddema and grandchildren Tena and Clarence Van Niejenhuis. Correspondence address: 114 Newgate St., Goderich, ON N7A 1P4</p>	<p>1 Johannes Organ Opus 230 with acoustic system \$5,995 Phone: (905) 455-0797</p>	<p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply.</p>												
<p>Wetsens, Fr. Grimsby, Ont. 1897-1994</p> <p>At His time, early Sunday morning, June 5, 1994, the Lord called home, our mother, grandmother, great-grandmother, and great-great-grandmother</p> <p>AUKJE REGNERUS-BARWEGEN</p> <p>at the age of 96. Predeceased by her husband Bauke Regnerus in 1964. Dear mother of: Tinus & Annie Regnerus — the Netherlands Ann & Peter Van Schepen — Lynden, Ont. Bob & Edith Regnerus — St. Catharines, Ont. Sam & Alyce Regnerus — Hudsonville, Mich. Louie & Jane Regnerus — Grimsby, Ont. Mary Mantel — Waterdown, Ont. Andy & Diane Regnerus — Dundas, Ont. George & Thea Regnerus — Caledonia, Ont.</p> <p>Predeceased by Truus Regnerus and Bill Mantel. Survived by many grandchildren, great-grandchildren and great-great-grandchildren.</p> <p>Funeral service was held June 7, 1994, at Dundas Chr. Ref. Church, Dundas, Ont., conducted by Rev. M.L. Van Donselaar and Rev. P. De Bruyne.</p>	<p>Teachers</p> <p>HOUSTON, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a part-time Kindergarten teacher for the 1994-95 school year. Interested teachers are encouraged to contact the school by writing to:</p> <p>Houston Chr. School Mr. Doyle Smiens, Principal Box 237 Houston, BC V0J 1Z0 Thank you for your interest.</p>	<p>Miscellaneous</p> <p>Lokhorst EUROPEAN CAR RENTAL</p> <p>Over 25 years experience in car rental service from Amsterdam Schiphol Airport.</p> <p>New cars only ! Free delivery</p>  <p>LOKHORST European Car-Rental Holland Herenstraat 37-39 1404 HC Bussum Tel. 011.31.2159.16316 Fax 011.31.2159.12537</p> <p>TORONTO OFFICE 416.492.5494</p> <p>AGENTS DCA Travel Toronto 416.224.5211/1.800.667.2525 Owasco C.C.&R. Whitby 905.668.9183/1.800.263.2676 Valentine Travel Markham 416.324.3330/1.800.268.6144 Verstraete Travel Aurora 416.969.8100/1.800.565.9267</p> <p>CARS - MOTORHOMES - MINIVANS</p>	<p>Little Europe Resort and TRAILER PARK</p> <p>Bracebridge, Muskoka</p> <p>Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.</p> <p>* No pets please • Showers available Roel & Riet Bakema Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1 Phone: (705) 645-2738</p>												
<p>For Rent</p> <p>HAMILTON, Ont.: 1-bedroom basement apt. Hamilton Mountain, close to church and school. For more info, call: (905) 387-1509</p>	<p>SMITHVILLE, Ont.: Covenant Chr. School requires a teachers' aid for a split Grade 4/5 class, starting September 1994. Contact:</p> <p>Mr. M. Elzinga Covenant Chr. School 6470 Regional Rd. #14 Smithville, ON L0R 2A0 Phone: (905) 957-7796</p>	<p>personalized DUTCH DELFT BLUE style wall plaques</p>  <ul style="list-style-type: none"> • birth • graduation • Dutch roots story • wedding (anniversary) • immigrant ships <p>ask for catalogue publishers of the Windmill your Dutch-English bi-weekly P.O. Box 313, Lynden, WA 98264 P.O. Bag 9033, Surrey, BC V3T 4X3 (604) 597-2144 fax (604) 597-8243</p>	<p>ADVERTISING DEADLINES ARE AS FOLLOWS:</p> <table> <tr> <th>Issue dated:</th> <th>Advertising deadline (4 p.m.):</th> </tr> <tr> <td>July 1</td> <td>June 22</td> </tr> <tr> <td>July 15</td> <td>July 6</td> </tr> <tr> <td>August 12</td> <td>August 3</td> </tr> <tr> <td>August 19</td> <td>August 10</td> </tr> <tr> <td>August 26</td> <td>August 17</td> </tr> </table> <p>Your co-operation is appreciated. We wish you all a relaxing holiday.</p> <p>Stan de Jong Manager</p> <p><i>Christian Courier</i> will not publish July 8, 22, 29 and August 5.</p>	Issue dated:	Advertising deadline (4 p.m.):	July 1	June 22	July 15	July 6	August 12	August 3	August 19	August 10	August 26	August 17
Issue dated:	Advertising deadline (4 p.m.):														
July 1	June 22														
July 15	July 6														
August 12	August 3														
August 19	August 10														
August 26	August 17														

JUNE 17, 1994

Classifieds

Job Opportunities

Job Opportunities

Miscellaneous

Miscellaneous

Personal

Seeking New Pastors

New Life Fellowship Chr. Ref. Church of Red Deer, Alta., is seeking a pastor of Youth and Discipleship to join our exciting ministry. This position will be filled by either two part-time or one full-time ministry worker(s). Candidates should possess a deep love for the Lord and the necessary skills and gifts to effectively nurture our youth and education will be considered a valuable asset. Send resumes to **Box 1053, Red Deer, AB T4N 6S5. Attention: Selection Cte. Phone (403) 341-3111. Deadline: July 14, 1994.**

Youth Director Needed

The **Ebenezer Chr. Ref. Church in Leduc, Alta.**, needs a youth director for a half-time position. Ebenezer is a church with 350 members under the age of 30, and with a variety of youth programs in place. We are looking for a dynamic, committed youth director with experience and training to supply support and leadership. If interested, please write to: **Al Notenbomer, R.R. #2, Leduc, AB T9E 2X2**

Seeking a Pastor

The **Maranatha Chr. Ref. Church of Calgary, Alta.**, a committed congregation of 39 families, is looking for a pastor. Eighteen months ago, approximately half of our congregation left the CRC denomination and we are now in need of a leader who will help us to rebuild our church. Inquiries and/or resumes may be forwarded to the **Search Committee, Maranatha Chr. Ref. Church, 2111-52 Street, N.W., Calgary, AB T3B 1C3 Canada, or contact Mrs. Alice Milne, Secretary, Search Committee, (403) 288-4530.**

Co-ordinator of Education and Congregational Life

The **First Christian Reformed Church of Guelph, Ont.**, is currently seeking applicants for the newly-created position of **Co-ordinator of Education and Congregational Life**. This is a part-time (20 hours/week) one-year contract position which is subject to annual review. Applicants are requested to apply in writing to **John Vanderheide, Clerk, First CRC, 287 Water St., Guelph, ON N1G 1B6**. A resume outlining the applicant's qualifications and experience in the areas of church leadership and teaching should be included. All applications received prior to June 30 will be considered. A detailed description can be obtained by calling **Bonney Vanden Broek** at our church office: **(519) 822-7720.**

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needs
TELEMARKETERS

As part of our Spring '94 promotion campaign, **Christian Courier** conducted a pilot telemarketing project in **St. Catharines, Ont.** Four loyal CC supporters spent a few evenings on the phone and the result was **56 new subscribers!**

We need **local volunteers** all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from **St. Catharines**. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for, say **two or three** evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.

Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or **Bert Witvoet**. Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

APRIL 1994

THE CONSULATE-GENERAL
WOULD LIKE TO COME IN
CONTACT WITH THE FOLLOWING
INDIVIDUALS:

DEDDEN, H., born October 13, 1954.

GELENS, Mr. H.F., born July 9, 1925, immigrated to Canada: October 5, 1955, last known address: Maniwaki, Quebec.

HENGEMOLEN, Mr. Frederik Adolf Jan, born October 27, 1946 in Vught, last known address in the Netherlands: Van Beuningestraat 41, 's-Gravenhage, immigrated to Canada: September 5, 1975.

van der HORST, Mr. Theodorus Henricus, born March 14, 1956, immigrated to Canada: May 13, 1993.

KLOK, Mr. H., born September 23, 1929, last known address in the Netherlands: Melkade 25, Ederveen, immigrated to Canada: March 22, 1968.

van KRANENDONK, Olga, born October 11, 1955.

LUITEN, Mr. Jan Hendrikus, born July 14, 1934 in Rotterdam, last known address in the Netherlands: Fortunastraat 7, Rotterdam, immigrated to Canada in 1957, last known address: 25 Duntun Crescent, Rexdale, Ontario.

MOFFAT-WESTERINK, Mrs. M., last known address: 68 Thicksnroad North, Whitby, Ontario.

RIJKUITER, Mr. Pierre Joseph Julien, born May 28, 1931 in Amsterdam, last known address in the Netherlands: Leiderdorp, immigrated to Canada: May 23, 1955.

STRIDHORST, Mrs. Jana Wilhelmina, born June 8, 1935 in Tjimahi (NI), last known address in the Netherlands: Amsterdam, immigrated to Canada: May 2, 1960.

TUINSTRA, next of kin of Mr. Wobbe Tuinstra, born September 21, 1913, deceased March 6, 1992, last known address: 40 Mohawk Road East, Apt. 106, Hamilton, Ontario.

VERSTEEG, Mr. H.G., born September 20, 1929, last known address in the Netherlands: Kerkkerstraat 5, Uden, immigrated to Canada: May 28, 1960.

WILDENBOSCH, X.J., born December 2, 1956, last known address in Canada: 440 Comerstreet, Williamslake, B.C.

WILDEVEN, A.M.G., born October 16, 1958, last known address in Canada: 9738-8th Avenue, Edmonton, Alberta.

ten ZITHOF, Jessie, Peggy, Douglas and Michelle.

CONSULATE GENERAL OF THE
NETHERLANDS,
1 DUNDAS STREET W., STE. 2106
TORONTO, ONTARIO M5G 1Z3

Classifieds/Events

Miscellaneous

To Bill Barneveld

We give thanks to God for His gifts to you. As parents, we are grateful for the many hours you have spent working with our children. We appreciate your contributions to the Christian School Community. May God bless you and Clara as you begin a new phase in your lives.

Thank You!!
From Grateful Parents

Miscellaneous

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Miscellaneous

KITCHENER, ONTARIO

First Christian Reformed Church is moving. We have outgrown and sold our premises at 388 Ottawa St. S. The congregation is actively working towards completion of a new church building in Kitchener. In the interim, the facilities of Woodland Christian High School (R.R. #1, Breslau, Ont.) will be used for worship. This change is effective on **Sunday, June 12, 1994.**

New mailing address: c/o D. Flikweert, Clerk,
35 Cecile Dr., Kitchener, ON N2M 1V2

First Chr. Ref. Church
Owen Sound, Ont.

Any CRC minister vacationing in the Bruce Peninsula, Sauble Beach or Owen Sound area, who would be willing to lead our August 14, 1994, worship services at 10 a.m. and 7:30 p.m. is urged to call **Bill Klijn-Hessellink at (519) 376-1424.**

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R.R. 2
Clarksburg, ON N0H 1J0
Phone: (519) 599-3789

Calendar

June 18 "Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood**, Ont. Wie hoop'n op goud weer en'n haileboel lu.

June 22 CCBF's eighth annual, all-Ontario golf tournament (at Knollwood Golf) and barbecue (at Redeemer College) in **Ancaster**, Ont. Info.: (905) 634-8365.

June 22 "Cypress Gardens Winter Ministry Picnic," 10:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (905) 935-7764 or (519) 475-4946.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, **Hamilton**, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

June 25 Join 15 million marchers around the globe for the annual "March for Jesus." The southern Ontario regional march, which includes Toronto and Niagara Falls, will be held at 2 p.m., in **Hamilton**, Ont. (corner York & Bay).

June 26 Retirement service for Rev. Henry R. De Bolster, 10 a.m., CRC **Ancaster**, Ont. All welcome!

July 1 "Frisian Picnic," 11 a.m., Pinehurst Conservation Park, Hwy 24A, 4 miles north of **Paris**, Ont.

July 1 "Kaatsen," 11 a.m., Pinehurst Park, **Paris**, Ont.

July 9 "Kaatsen," 11:30 a.m., Fairgrounds, **Ingersoll**, Ont.

July 11-22 Summer School at Wycliffe College, **Toronto**, Ont., sponsored by Wycliffe and ICS. Speakers include:

Grant LeMaugand, Harry Fernhout, Edith Humphrey, James Olthuis, Mary VanderVennen and Loren Wilkinson. Registration and info.: (416) 979-2870; fax: (416) 979-0471.

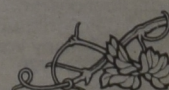
July 13 "Hollandse Dag" at the Caradoc Community Centre, **Mount Brydges**, Ont. Starts at 10 a.m. (refreshments at 9:30 a.m.). Speaker: Rev. Jacob A. Quartel. Take your own lunch and cup along!

July 28-Aug. 1 ICS Ontario Family Conference, at HDCH, **Ancaster**, Ont. Theme: "Living in Grace: Forgiveness and Hope in Uncertain Times." Featured speaker: Dr. Lewis Smedes (Fuller Theological Seminary). Info.: (416) 979-2331.

Aug. 19-21 40th anniversary celebration weekend at the CRC, **Vernon**, B.C. Friends, former members and pastors are invited to attend. Info.: (604) 549-1746.

Aug. 27 "Kaatsen," 11:30 a.m., Southside Park, **Woodstock**, Ont.

Sept. 5 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Barbecue to follow.



Germans throw the book at citizens who deny Holocaust

It was "unity day" recently in the House of Commons, but the debate degenerated into a disagreeable verbal altercation. Much of it sounded like something that horses leave behind. After all the wrangling the House voted 179 to 49 that Canadians continue to live together in a federation. The Bloc, of course, voted against the motion. The Reform Party sponsored the debate for reasons unknown, although certain cynical commentators suggested that it might have something to do with the fact that support for the Reformers appears to be falling. Canada's political and parliamentary history shows that third parties usually have a short life span.

Our unity problems are triggering reactions on the international money markets, where the Canadian dollar follows the force of gravity — down. The previous Speaker of the House of Commons stirred the political pot a bit with his suggestion that Mr. Lucian Bouchard ought not to be the leader of Her Majesty's Loyal Opposition, and that he could be dismissed from that function by a simple vote in the House.

Year-end exams have been cancelled for senior Newfoundland high school students because of a teacher strike that has shut down the province's school system. The *St. John's Evening Telegram* also reports that the soon-to-be-retired head of the organization overseeing the construction of the Hibernia offshore oil mega-project — Bob Kimberlin — now agrees it may be \$1 billion over budget. Ah well, what's a billion here and there.

Always curious about words and their origins, I found that a budget in some ancient English dialect is a large can strapped to the back containing the day's supply of milk for field laborers.

Let me take you on a swift press tour around the

world. In the U.S.: President Clinton received the degree of Doctor of Civil Law by Diploma from Oxford University. Also noteworthy is this sign in a Detroit supermarket: "Lettuce will not turn brown if you put your head in a plastic bag before placing it in the refrigerator."

In the Vatican: Pope John Paul's long-awaited encyclical on the defense of life is expected to be published this year. The Roman Catholic magazine *30 Giorni* (30 Days) said the encyclical would enshrine the church's ban on abortion, artificial birth control, euthanasia and some aspects of bio-ethics.

In Germany: the German government agreed to make it a criminal offence to deny that the Holocaust murder of Jews took place.

And in *The Irish Times* I spotted this letter to the editor: "Sir, I've never heard or seen a cuckoo in my entire life. Is this a record?" That question was asked by Yours Des O'Dea, 33. If you ask me, Des, I don't think it'll get you into the Guinness Book of Records.

Also from the same Irish paper: "One hopes that the 100 sheep due to appear outside Agriculture House in Kildare Street (Dublin) on Tuesday are better behaved than the last lot, which ran riot in and out of the Department of Agriculture." One would certainly hope so, eh.

The Philippines: rampant safety violations — including squatter homes along runways — forced the Philippine government to shut down four domestic airports.

Thailand: security guards for a company gathering birds' nests for soup shot dead four people suspected of trying to steal nests from a cave on a Southern Thai island.

And this from the *Baltic Independent*: huge debts of the Estonian Health Fund are placing hospitals and clinics all around the country in a sticky

World news

Carl D. Tuyl

situation. We know about that sticky wicket here in Canada.

The really big news comes, of course, from the *China Daily*: "Number 2 Shimei is a huge strawberry larger than a chicken egg. It has been cultivated in one of China's provinces." The *Daily* also reported how unhappy a group of Germans was after they had been "banqueted up to the eyeballs" in Jiangsu province.

Japan: Japanese firemen suspected a blaze that destroyed a farmer's shed in Mutato-shi was caused by a cat urinating into a bag of lime. And the *Karachi Dawn* writes: "Noted thinkers and writers paid glowing tribute to the memory of the great intellectual Karl Marx at its 176th anniversary which was celebrated at the Karachi Press Club."

Rwanda: "The strength of death hangs heavy over the Rwandan killing fields. The horror now is that Rwanda may be only a foretaste of what is to follow. Many fear that the slaughter that has taken place may be only a prelude to a wide catastrophe. Given the history of these former kingdoms and their neighbors, it is likely that the killings will spread."

The *Boston Evening Transcript* produced some essays and comments of children. One little pundit commented: "We get our parents at so late an age that it is impossible to change their habits."

And I forget in which paper I read the following enlightened utterance by an editor: "No wonder that many teenagers today are somewhat mixed up. Some people tell them to go and find themselves, while others advise them to get lost."

And now for a note on that noise we hear while loading our buggies with veggies and vitamins every week. The *Globe and Mail* reports that Muzak is becoming less bland, although it is still designed not to be listened to. It comes in 15-minute segments that pick up

bytes



Answered the little smart alec, "depends on what he does for a living."

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

van der Woerd LAW OFFICE

David A. van der Woerd B.A., LL.B.

20 Jackson Street West, Suite 512, Hamilton, Ontario L8P 1L2
Tel. (905) 577-6205 Fax (905) 577-9498



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News

Bed and fellowship for \$8 a night

*'Mennoniting'
network catches on
in over 60 countries*

Irene Bom

SALUNGA, Penn. — You're hauling a full load of cattle from Pennsylvania to Chicago and your rig breaks down.

Or you're on a cross-country holiday trek and you develop medical problems.

Panic points?

Not according to Leon Stauffer, 51, founder of a growing Christian hospitality network called Mennonite Your Way (MYW).

Stauffer loves to tell the punch line endings to the above two stories: in the first instance, a nearby farming family stored the cattle in their barn until the rig was fixed. And in the second, a host couple got their own family doctor to see the traveller.

"I call it an insurance policy," says Stauffer of the MYW directory. Now in its seventh edition, it lists 2,250 North American and 250 overseas families.

While host families usually offer something more basic — a place to sleep — these accounts show the value of the directory for student and business travellers as well as leisurely vacationers.

Called 'Mennoniting'

The practice — called "Mennoniting" began when early Anabaptist settlers would stay with family on long cross-continent journeys to other relatives.

But the practice fell into disrepute in this century because it acquired the taint of "sponging off friends."

Two decades ago Leon Stauffer and his wife Nancy, revived the tradition by giving it a bit of structure.

Hosts supply their address, occupation, religious affiliation, hobbies and number of children. Hosts must send \$10 to Stauffer to cover printing costs. Travellers write or call ahead to their hosts and list their pastor's name as a reference.

When travellers leave in the morning, they hand their hosts a donation of \$8 for each adult, \$2 for each child.

That low figure — less than half that charged by most bed



"Hospitality is a gift": St. Catharines hosts Anne and Ben Klassen, retired Mennonite missionaries.

and breakfast ventures — got Mennonite Your Way into hot water after recent publicity efforts went awry. A feature in a Pittsburgh newspaper and a brief mention in Frommer's American Guide Book brought as many problems as new visitors.

"We started getting complaints about homes not being fancy enough, about guests arriving unannounced or not bothering to cancel. People assumed it was a business and would just show up. It began to destroy the system," says Leon.

He now urges hosts and guests to show the directory only to people "of like spirit." Stauffer stresses the network is not in the line of "B and Bs" popularized in England. For one thing, hosts usually don't serve breakfast. For another, guests should not expect brass bedsteads. Hosts may offer floor space, sofas, sleeping bags or even their own beds to guests

for the night.

"We tell people that if the only reason they're interested is for economy, they should not buy the book. We talk ourselves out of sales," adds Stauffer. The former church administrator who now runs Mennonite Your Way tours, says the \$15 directories are a "break even proposition" for him.

Persecution

What guests are really getting, says Stauffer, is fellowship. And that's why the network has had such success among Mennonites, he claims. A similar network started by a Methodist group in the U.S. met with less success.

"Persecution of Anabaptists forced us to rely on each other in times past, and that carries over to today. We believe deeply in community. It's a thing that we live," he adds.

The directory's guidelines tell guests not to hog the bathroom and to arrive in early evening — after supper and the chores

Christian Reformed 'B and B' at crossroads

Irene Bom

WHITINSVILLE, Mass. — After 10 years, the founder of a Christian Reformed bed and breakfast network is pondering what to do next.

Bernard Van Spyker, now 70, says the hassles of keeping the directory of 330 host homes up to date at times makes him think of packing it in or handing it over to someone else.

"I'm disappointed that it's not used more. We're just too motel oriented, I guess," says the retired architect, adding that the network never really caught on in Canada.

Unlike Mennonite Your Way, Van Spyker suggests charging \$35 or \$40 a night per couple in cities (\$15 for singles, \$5-8 for kids).

Van Spyker says he's never had complaints about the cost and insists the hosts "don't care about the money, just the visit."

However, the network is used most often in California and Washington, D.C. — both places with sky-high motel prices.

News Digest

Edited by Irene Bom

Graffiti never changes

ROME — The best-known ancient graffiti, according to the *Globe and Mail*, are those from the excavated walls of Pompeii and the catacombs of Rome.

Pompeii's graffiti are similar to the scrawlings of today's schoolchildren and street idlers: alphabets, names of loved ones, lines to be memorized and lists of favorite gladiators. Also included are personal abuse, racing tips, an election plea from Aulus Vettius Firmus and a rude drawing of a man called Peregrinus who apparently had an enormous nose.

Inscriptions in ancient Rome include requests not to cover the walls with graffiti. On the walls of public latrines, officials placed images of deities and religious emblems to discourage scrawlers.

Senior memorizes 14,000 lines

Amherst, Mass. (AP) — Stephen Powelson of Amherst, Mass., has memorized 14,800 lines of Homer's 15,693-line *Iliad*. It took the 76-year-old man 5,800 hours of work over 16 years, "will, discipline and a touch of madness." His wife adds: "He can't find his glasses; he can't find his keys."

are done, but in time for tea and a chat. The directory also includes "What to see in ..." columns that tell tourists where to visit in each area.

The network is used most often by vacationers over 50 and by young families. Thirty-five per cent of families in the directory belong to churches other than Mennonite or Brethren — usually Baptist or Methodist.

For a directory write Leon or Nancy Stauffer at Box 1525, Salunga, PA, 17538 or call (717) 653-0990.

Thinkbit

"Anything worth worrying about is worth praying about."

A reader